

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

From the Christian Gazette.

BURMAN MISSION.

Ava, Sept. 23, 1833.

My dear Brother: On the 5th of August I received your kind letter, and should have answered it immediately, but for a month past I have been under the necessity of relaxing in my labors on account of indisposition, and the almost insufferable heat of the climate. It is unnecessary for me to say how much pleasure it gives me to read your letters.

We reached Ava the first of June, and from the first day of our arrival to the present time, we have had inquiries daily; for two months past we have had an assembly in the verandah nearly all the time during the day. The Government has not interfered, and I think will not. I have asked no favor of Government except permission to rent a house. Three or four of our inquirers profess to love Christ, but time must determine whether they have courage to come out on the side of the Lord Jesus. A spirit of inquiry is abroad, and not a few profess to be serious inquirers.

If the Government does not interfere, a great change must take place. Several of the great men have invited me to their houses, and among these is one of the Princes. I have given them books, which I have reason to think are read by some with considerable interest. I have written to the brethren in Maulmein for one of their number to join me as soon as possible, and bring on a printing press. I have not yet heard from them, and what they will do I cannot say; my anxiety on the subject is very great. If we can only get footing here, we shall have millions of people within our reach. This is the most commanding position in eastern Asia. Kathay, Shan, China, and Thibet are just at hand, and from this point we have access to them all. I am now studying the Kathay language, and if strength is given me, I hope to have a tract or two for them to read in a few months. My hope is that the time is near when these nations are to be redeemed; if so, the door which is now open will never be closed. My journey up to Ava, and the particulars connected with my residence for nearly four months in the city, I have transmitted in two or three journals to the Board, so I need not mention any thing pertaining to that subject. By my last accounts, the missionaries were all well, but you will hear nearly as often from them as I do. Br. Judson in his last letter to me says, by the end of the year I hope to have the Old Testament in print; you will excuse me writing much now. Pray for me.

Your ever affectionate brother,

E. KINCAID.

Rev. J. L. Dana.

A FRIEND TO THE BURMAN.

Among the many interesting incidents connected with the visit of the missionary brethren to Philadelphia, the communication of the following note, accompanied with the handsome donation mentioned therein, from a young lady of the Society of Friends, will be cherished in their recollection, and is worthy of grateful record by us. May the Lord give to the Burman many such friends among the people with whom this young lady is connected.

Ed. Ch. Gaz.

Dear revered Christian sister: It has been my delightful privilege to listen to the most interesting account of the poor Burmans, and thy labors among them. The Lord repay thee a thousand fold.

The Lord bless thee and keep thee.

The Lord make his face to shine upon thee, and be gracious to thee.

The Lord lift up his countenance upon thee and give thee peace.

Accept the love humbly offered,

Of thy young Friend.

For a year previous to Br. Jonathan D. Price's departure to Burmah it was my privilege to be instructed by him in the classics several times a week, and after his marriage he and his amiable wife visited us almost daily. They endeared themselves to all our family, who retain the liveliest recollection of their piety and loveliest qualities. There is probably no one in this city who felt and still feels the esteem and affection for them that fill our hearts, although they are now no more—in this world. Our warmest love and best wishes accompanied them to Burmah, and we sincerely mourned their early removal from the scene of their self-denying labors; and it would be exceedingly gratifying to my feelings, if it would be allowable to name one of the Burman children (one who gives promise of piety and devotion of life to that Saviour whose gospel light has dawned on the darkness of India,) after my beloved and lamented instructor, Jonathan D. Price.

Will the esteemed and dear missionary, D. Wade, devote the enclosed 30 dollars, my own earnings, to the education of this child; and from time to time, should my health be spared, it shall be my endeavor to forward other sums, for the same purpose; and may He who can work by little or by much, He who regarded with approbation the widow's mite, condescend to bless my mite also to the promotion of his glorious gospel. May the young Jonathan be one of his instruments in hastening the era, when the isles which are now waiting for his law shall all be converted to him—when righteousness shall cover the earth, as the waters the sea.

LOWER CANADA.

SHIPTON, MAY 20, 1834.

To the Editors of the Vermont Chronicle.

Every one who examines a map of the world, recognizes there a little spot called Lower Canada. The

province contains now from 5 to 600,000 inhabitants, over and above wild beasts. So many immortal beings.

Some Christians have been aware that there were some souls here, for a good many years past; and to supply them with religious instruction some Societies have been organized in the old country, which have sent out missionaries of the Episcopal, Methodist, and National Scotch Churches. But among all these, few have even made attempts within the bounds of the New England population, and those attempts are far, in some instances, from having proved the most successful.

The eastern townships, which contain a New England population of 50,000, have been neglected. The Church in New England, and her ministers, seem to have overlooked, too much, by far, the direction, "Go not into the way of the Gentiles, but go rather to the lost sheep of the house of Israel." Recently it has appeared as though supplications and entreaties would prevail. Some churches contributed liberally of their substance. In three or four other places, able and faithful ministers were accounted so near a drug, that we thought we had secured them for places where congregations would have told them, "Now therefore we are all here present before God, to hear all things that are commanded thee of God." The encouragement given by the ministers was such that no hesitation occurred in commissioning them to enter the field. Hopes that God would bless us in this section with some of his servants, were indulged and invigorated. Many a heart leaped for joy at the anticipation of seeing "the feet of those who bring good tidings and publish peace." But tidings have just reached me that there is little or no prospect that more than one of the missionaries appointed will fulfil their appointments; their people have made such efforts that they now decide against leaving their present charges. Such tidings make more than one heart sad. Though we may hope and believe that "deliverance will arise in some other way," yet "hope deferred maketh the heart sick."

Such delay and backwardness to occupy this field has already tended to dispirit many of the scattered friends of Zion in these waste places. They almost question whether the benevolence of New England churches and the self-denial of her ministers are equal to their pretensions. They sometimes have said, "We certainly have as strong a claim on their charities and their labors as the heathen;" and for years the question has been reiterated—"Why don't the Vermont Missionary Society send us now and then a missionary, or at least allow them to come?" And they are questions which I am unable to answer satisfactorily.

Certainly such delay and disappointments as have been realized here have given the enemy time and opportunity to fortify strongly and extensively; and the scattered lambs of Christ's flock that once sat in your sanctuaries and ate at your tables, cry with fainter and fainter voices for the milk of the word. They are, one after another, going to their graves unsolaced by the light of the ministers of truth. And when a few more years of such moral desolation have rolled by, tell us what shall be the character of our population? Another hand than mine may draw the dark picture.

My heart is pained when I anticipate visiting a destitute place, and telling again the sad tale—"No hope dawns for you, that you shall soon be blessed with a faithful, self-denying and soul-seeking minister of the cross."

And just now I have to write to a feeble church, desolate in the wilderness, in answer to this language—"Can there be nothing done for our church and society? Must they go down? Now is the time for an enterprising, pious Congregational minister to come among us, else the interest will go down, if not be entirely lost. Do help us to a minister. Oh that Jehovah would smile upon this church."

Friends of Jesus and ministers of salvation in Vermont, what shall I answer them?

Yours,

A. J. PARKER.

Miscellaneous.

From the Philadelphian.

NARRATIVE

Of the state of religion within the bounds of the General Assembly of the Presbyterian Church, in the United States of America, and Corresponding Churches.—May, 1834.

THE GENERAL ASSEMBLY in addressing the Churches under its care, and spreading before them a summary view of the events of the past year, would observe, that we have not such evidence of advancement in holy devotedness of feeling, in the great work of promoting the glory of God, and the salvation of our ruined world, as both the genius of our holy religion and the exigencies of our dying race demand. Many must be the generations both of saints and sinners, who shall pass to the joyful, or sorrowful awards of eternity, before that blessed, foretold, and long prayed for, period shall arrive, when "all shall know the Lord, from the least, even to the greatest," unless the friends of our risen Saviour cultivate a state of feeling, and come up to a point of practice in self denial, and in the consecration of person, property, and influence to this holy cause, altogether surpassing any thing which we find in the past experience of the Church, since the days of Apostles and Martyrs. When we shall witness the resurrection of these holy men, in the spirit that shall actuate any existing generation of believers; then will "the light of Zion go forth as brightness, and her salvation as a lamp that burneth." To a result so devoutly to be wished, as at once, honourable to God, and embellishing and beautifying to man, it is the imperious duty of every individual believer, to contribute all he possibly can, by bringing all his means of usefulness, pecuniary, intellectual, and social, and laying them down, as a voluntary sacrifice, at the foot of the cross.

How far short of this spirit the professed friends of God, throughout Christendom, have come, would be made to appear, with painful distinctness, were we to look at what they have actually done to save a lost world, and compare it with the means of which they are possessed, and the solemn and overwhelming motives by which they are invited to employ them. It is not, however, the purpose of the Assembly, here, to draw a parallel; but simply to institute the inquiry at the heart and conscience of every individual within the bounds of the Presbyterian Church, whether he has done ALL for the cause of God and man, which is adapted to chase away every cloud from his own death scene, and spread a soft and cheering light over his prospects for eternity.

It is doubtless well remembered, that but a few years since, associated efforts were made to elevate the tone of feeling, and correct the course of practice, on the importance and sacredness of the Christian Sabbath, and the obligation of observing it holy unto the Lord. It is deeply to be regretted that there is now, so far as the Assembly are informed, nothing like general co-operation for promoting the observance of the Sabbath, except it be in mere name. It is not necessary to look at the past, and discuss the propriety, or impropriety of the measures employed to secure this holy day from being profaned. Let the inquiry come home to the heart of every Christian—shall the Sabbath of our Lord be saved or lost to his church and the world? Shall it be faithfully and conscientiously observed by its professed friends? Or shall they be indulged in such practices as have a direct tendency to secularise the day in the view of an ungodly world, and materially debili-

into the sense of obligation in Christians to observe it? The attention of those members of our churches is more particularly invited to this subject, who make it convenient to leave our great commercial cities on Saturday night, or to arrive at them on Sabbath morning. Such a practice cannot fail to be offensive to God, and should be made a subject of inquiry and faithful discipline in the churches.

But few of the Presbyteries have reported, specifically, on the subject of the treatment of the baptized children of the church. This fact is both painful and alarming. The institution of Sabbath schools is doubtless one of the most important means of moral influence which God is employing to destroy the works of the devil, and subject the family of man to the obedience and authority of Christ: but it is not to be feared, that family instruction, and the instruction of the baptized children of the church, as persons holding relations, and lying under responsibilities, which do not appertain to unbaptized children, have given place, to a considerable extent, to the exercises of the Sabbath school, or have been wholly abandoned? The attention of the ministers and elders of our churches is invited to this subject; that a course of instruction may be instituted for our baptized children, appropriate to the nature of that relation which they hold by divine covenant arrangement to the visible kingdom of Christ.

The cause of Sabbath schools, when we regard the whole extent of our territory, has evidently very much advanced during the past year; and in a great measure through the benign influences of the American Sunday School Union. But it is not to be concealed that in some sections of the church, there seems to be a painful and growing insensibility to the importance of this most interesting system of moral and religious cultivation and improvement.

Bible class instruction is also given, to a pleasing extent, in our churches, and has been especially blessed as the means of salvation, to numbers of our beloved youth of both sexes. The Assembly cannot speak in terms of too high approbation, of this species of Christian effort, in that it brings the heart and conscience into immediate contact with the word of God; and they would therefore repeat the recommendation of former Assemblies, that Bible classes be established in all our congregations.

Many of our churches have been blessed, during the past year, with revivals of religion. In more than half of our Presbyteries, the Spirit has distilled like the dew, and a goodly ingathering of souls into the kingdom of Christ has been made; while in nearly forty of them, precious showers of divine grace, more or less extensive have been poured down, and the presence and power of the Holy Ghost have been experienced in the conviction and conversion of many sinners, and in the quickening and comforting of the saints. We advert to this fact, with the more pleasure, as it furnishes pleasing evidences, that while there is some discrepancy of sentiment in the speculations which are indulged on the subject of revivals, yet revivals themselves are loved, and prayerful and persevering efforts are made to promote them. The Assembly would exhort the ministers and churches under its care, while they carefully avoid every thing that is rash and imprudent in the means employed to promote revivals, specially to beware of that spirit of worldliness and lukewarmness, which is as offensive to God, and dangerous to the souls of men, as a misguided, but honest zeal for the honor of Christ, and the salvation of our fallen race.

It appears from the reports of many of the Presbyteries which have been blessed with revivals of religion, that many continuous meetings, for the preaching of the word and for prayer, have been attended with special tokens of the divine presence and favor; that these have been accompanied with meetings for inquiry

and other means designed to bring sinners to an immediate decision on the great subject of the salvation of their souls, and that great numbers have thus been brought into the light and liberty of the gospel.

The cause of temperance has moved forward with great power and success during the past year. A peculiarity worthy of notice with reference to the progress of this cause, is to be found in the fact, that in a number of places the institution of Temperance Societies has been followed with precious, and in many instances, extensive revivals of religion. This cause is commended to the prayers and efforts of the churches, while it is earnestly hoped, that the time is not far distant, when the light shall shine with such distinctness on this subject, that no Christian will be able, in good conscience, to make, vend, or use ardent spirits as a drink, and when no person will apply for admission to the communion of the Church who has not himself become an example of the total abstinence which we urge and commend.

The Assembly are happy to say that the great benevolent institutions of our land, under the blessings of God, and the continued friendship and pecuniary contributions of the Christian community, are moving onward in their noble work, and are exerting a very happy influence upon our own and also upon foreign nations. As the reports of these respective societies are extensively circulated through our land, it is not necessary that we should speak of them in detail.

We would however remark with regard to the American Tract Society, that twenty thousand dollars were paid last year for the distribution of tracts in foreign and pagan lands.

The society has also resolved to make an effort to raise thirty thousand dollars the present year for the same objects, and to supply, with the least possible delay, every family in Maryland, Virginia, North and South Carolina, Georgia and the Territory of Florida, willing to receive them, with one or more of the Society's bound volumes.

While it is with pleasure that we observe the widely extended and successful operations of the American Board of Commissioners for Foreign Missions, and the fact that a Central and a Southern Board of Foreign Missions, designed to co-operate with the American Board, have recently been organized within the Synods of Virginia, North Carolina, and South Carolina, and Georgia, we advert with equal thankfulness to the prosperity of the Western Foreign Missionary Society, which though of comparatively recent origin, has already been the means of conveying the Gospel through its Missionaries, to degraded Africa, to India, and to the Aborigines of our own country.

The Assembly's Board of Missions, and Board of Education have carried forward their respective objects with growing energy and effect, as will appear by their printed reports; and we earnestly commend these Boards to the continued care and liberal contributions of the churches.

The American Home Missionary Society has not declined either in the vigor or success of its operations, during the past year, and continues still to enjoy the favourable regard of the friends of Zion, and the smiles of the Great Head of the Church.

The Presbyterian Education Society, Auxiliary to the American Education Society, as will appear from extracts of its report published in the appendix to the Annual Report of the Assembly's Board of Education, has yielded, during the last year, the full amount of its usual contributions to the cause to which it is devoted.

The five Theological Seminaries under the care either of the Assembly or of some of the Synods within our bounds, are in prosperous operation, and are contributing essentially and largely to the extension of a missionary spirit throughout our Churches; and to a

wider diffusion of the blessings of the Gospel of peace. We commend these interesting Schools of the Prophets to the fervent prayers, and generous benefactions of the Churches.

The Monthly Concert for prayer has been observed quite extensively in our Churches; but the attendance on this interesting meeting is far from being as universal as the absorbing nature of its object demands.

The reports on the state of religion from CORRESPONDING BODIES are very gratifying, and furnish pleasing evidence that God regards with his gracious kindness all parts of his beloved vineyard.

In all of them the cause of Christian Education prospers; and the temperance reformation has, during the last year, made rapid progress. In Massachusetts "there are now three whole counties, and scores of towns beside," in which no ardent spirits are sold. In Connecticut, within the last six months, "in every section of the state, there have been pleasant revivals of religion and some of great extent and power." During the same time many Churches in Vermont, New-Hampshire and Maine have experienced the copious influences of the Holy Ghost, in renewing sinners, and enlivening the saints.

It is with no common emotions of a pleasing kind that we are permitted to inform our Churches of the reception in our Assembly of the Rev. ANDREW REED, of London, and the Rev. JAMES MATHESON, of Durham, as Delegates from the Congregational Union of England and Wales. The intercourse thus auspiciously begun, we trust will be continued, for the increase of the mutual love of those hundreds of thousands of Christians whom they and we represent in Britain and America. The English dissenters from whom they come, like ourselves are Protestants, not only against the papacy and prelacy, but against the union of Church and State; and with them we sympathize and pray, while they struggle to obtain for themselves and secure to others that civil and religious liberty to which Christ has entitled all his people of every denomination, and which we deem the glory of his American Israel.

For us they make supplication that these United States may continue by their example to prove, that Christianity may rest and flourish on the truth and Spirit of God, and diffuse its benefits to all people; without asking any civil establishment of one portion of the Church in preference to another.

The Assembly have learned with great pleasure that the day of Prayer for the Conversion of the World, was very generally observed throughout our Churches, and by our corresponding bodies, and is spoken of as a day of peculiar and thrilling interest. Let all our Churches remember, that our field is the world. Let the eye of our benevolence be placed upon the whole population of the globe; let us not relax in our efforts till the standard of the cross shall be planted on every mountain and in every valley; till its peaceful banner shall float in the breeze and bless the people of every clime; till the men of every tribe and tongue shall say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad, and rejoice in his salvation."

EZRA STILES ELY, *Stated Clerk.*

Philadelphia, June 3d, 1834.

MORAL PECULIARITIES OF THE PRESENT AGE.

The age in which we live is marked with strong and auspicious peculiarities.

One of them is—An increasing number of people are disposed, with increasing interest, to inquire with regard to every moral principle and practice, Is it right? It is less satisfactory now than formerly, that a thing is pleasant, that it is common, it is popular, or has been practiced a long time by respectable men, or even by

good men. The question is, and with greater and greater numbers continually, concerning every thing, Is it right?

Another auspicious indication of the present time is—The standard of right and wrong, with increasing numbers, is the Bible. This has long been acknowledged in theory by good men, as the perfect and only proper rule; but increasing numbers are now disposed to apply this rule to practice. They are striving to send the Bible to every nation; and convey a knowledge of its contents, to every creature, and bring under its all controlling influence every heart; and they are appealing to it as the only proper arbiter of the principles and actions of men. It is not now as satisfactory as it once was, that a thing is legal, in the sense of human statute; or that it is accounted honorable in human society, or that it is a source of pecuniary gain; but increasing numbers ask with increasing anxiety—Does it accord with the will of God, as revealed in the Bible? And this inquiry is less confined than it formerly was, to subjects that are purely religious. It is extending its all-pervading influence over all the affairs of life. Other things as the standard of thought and action are in their influence diminishing, and the Bible is rising and rising towards that state in which it shall appear to all people, that the Lord hath magnified his WORD, above all his name.

Another momentous indication of the present time, and one which takes hold with a mighty grasp on the destinies of the world, is—The number is increasing of those who feel bound daily to study the Bible as the word of God, with hearty, fervent supplication for the teaching of the Holy Ghost, that they may understand his will; and who are not ashamed, or afraid, or indisposed, when they learn what the will of God is, to be governed by it. The number is increasing, and with mighty rapidity, who when convinced that the Bible condemns a practice, will renounce it whether other men do it or not; and who when convinced that the Bible requires our action, will attempt, with the spirit which the Bible inculcates, and in the strength of the Lord, to do it; and leave all the consequences to his infinitely wise and gracious disposal.

There is a deeper and more operative conviction than ever before, of individual personal responsibility, binding each one directly to the throne of God, and personally in all situations for every act, and all its influences and results, to the retributions of eternity. It is less necessary now than it once was, for a good man to see a great multitude ahead, before he thinks it safe and expedient, or proper, for him to do right; or attempt by sound argument and kind persuasion, and in dependence on God, to induce all others to do right. The consequence is, that it is becoming more common, if a man wishes to have good done, to do it, if he wishes to have a little good done, to do it; and if he wishes to have a great good done, to do it; and to do it now.—There is less disposition than formerly, to depend on other people, and put off the present duty to a more convenient time. Men are not so much afraid as they once were, or ashamed, if needful, to go in the path of duty, alone; or to attempt to do good, whether others do it or not, as they have opportunity, to all men. Nor do they now despair of exerting an influence that shall be felt by all people to all ages.

And as they do the will of God, that will becomes more and more plain, and the blessings of obeying it more obvious and abundant. And as it is made known, it commends itself to the conscience, and moves strongly the heart. The numbers who feel its power, and are moved to mighty deeds of kindness, are increased, and increasing with a rapidity and to an extent never before known. And thus acting and re-acting, "Light and Love" move onward from conquering to conquer.—Those who are governed by them are inspired with new hope, cheered with new expectations, and excited to

make greater and holier efforts that the will of God may be done on earth, as it is done in heaven.

A development of these principles has been witnessed in the TEMPERANCE REFORMATION.—*Rep. A. T. S.*

THE NATURE OF CHRIST.

The following striking and eloquent passage is extracted from an admirable discourse by the Rev. Daniel Baker, of Georgia, entitled "Christ the Mediator."

But if the twofold nature of Christ be a mystery, I repeat it, it is a blessed mystery, full of sweetness, as well as full of wonder. For observe,

How beautifully it falls in with the account given of our blessed Saviour while he tabernacled here on earth. In this account, circumstances of humility, and circumstances of grandeur, are made strangely and sweetly to blend together, indicating at the same time, both his *human and divine nature*. See the blessed Saviour in Bethlehem! Born of a woman!—born in a stable—and laid in a manger. Here are circumstances of humility pointing out his *human nature*. But mark the circumstances of grandeur denoting his *divine nature*. A star announces his birth, and angels sing his natal song! See him at the grave of Lazarus. He weeps, *like a man!* and then says, Lazarus, come forth, *like a God!* Approaching the barren fig-tree, he hungers, *like a man!* And then with a word, withers the fig-tree away, *like a God!* During a raging storm on the sea of Tiberius, he lay in the hinder part of the ship. With his head upon a pillow, he slept, *like a man!* Being called upon, he arose, and rebuked the winds and the sea, *like a God!* Having wrought a stupendous miracle, he goes into a mountain, apart, to pray, *like a man!* And, at the fourth watch of the night, he comes to his disciples, walking upon the water, *like a God!* O see the hope of Israel, on yonder bloody tree, nailed to the cross; he suffers, *like a man!* Then opens the gates of Paradise to the dying thief, *like a God!* In yonder sepulcher!—Alas in yonder sepulcher, wrapped in his winding sheet, my blessed Jesus lies, pale and cold in death, *like a man!* But on the morning of the third day, by his own immortal energies, he burst the bands of death, and rose triumphant, *like a God!* And see him, also, after his resurrection, meeting with his disciples: he takes a piece of broiled fish and of an honey comb, and did eat with them, *like a man!* And then he leads them out to Bethany, and blesses them; and as he blesses them, he ascends in radiant majesty, far above all heavens—a *God confessed!* "God is gone up with a shout! The Lord, with the sound of a trumpet! Sing praises unto God; sing praises! Sing praises unto our King, sing praises!"

"All hail the power of Jesus' name,
Let angels prostrate fall!
Bring forth the royal diadem,
And crown him Lord of all."

A MOHAMEDAN PRIEST.

[From the Rev. M. Cox's Journal at Monrovia.]

Feb. 10, 1834. *Interesting Visitors.* We have been exceedingly amused and much interested for some weeks past, with the frequent visits at the mission-house, of three natives from Congo; all Mahomedans, one of whom was a priest—a most noble looking personage, of fine symmetry, and measuring six feet four inches in height. They all speak and write

the Arabic. The priest, particularly, is a beautiful writer and reader of the Arabic. His attention was arrested by an Arabic Bible we had in the house; and every day he would come and read chapter after chapter in it, with the most devout attention. He manifested a great desire to become acquainted with the English Language; and he would often approach our library, and, gazing with a marked look of anxiety upon the books, would utter a deep-drawn sigh of regret at his inability to read them; exclaiming with evident surprise, "*O America man!*" In all his manners and behavior, he exhibited the perfect gentleman; and aside from his erroneous belief, in his deportment, devotedness, &c., he would furnish an example in which many a gospel minister would find a reproof. His name is *Selim Mahmoud*, and he appeared to be about thirty years of age. During my sickness, he manifested much interest for me; and one afternoon solicited me to suffer him to pray for me. So taking a bit of common coal, he wrote some Arabic words upon the floor. His companion commenced striking upon them with the point of his sword, while Mahmoud pressed both hands upon my forehead, and with much fervency prayed about five minutes. One part of the ceremony I did not so much relish, which was, that at the end of almost every sentence he would spit upon my forehead between his hands. I experienced no particular benefit from this performance, save that the pressure of his hands gave a temporary relief to my aching head, and fevered brow. They have left us, and returned to their country; and though we could communicate but a little instruction to them, our prayer is that the "still small voice" of the Holy One may sound in their hearts, as they tread their way homeward. One instance of the scrupulousness of Mahmoud, I intended to mention. One day he wished to borrow the Arabic Bible, and he left his sword in pledge, according to the custom of his country. In a day or two he returned it, but it being on one of his days of fasting, he would not receive his sword—nor would he take it, until his fast expired, which was not until several days afterwards. And give him what we would, we could not prevail upon him to eat a morsel from the rising to the going down of the sun.

Zion's Herald.

BRITISH AND FOREIGN BIBLE SOCIETY.—On Wednesday (May 7th,) the annual general meeting of this society was held in the Great Room of Exeter Hall, Strand; several thousands persons were present. Lord Bexley, the newly appointed president, took the chair. The report, which was adopted, stated that the society was first formed in 1804. Its objects had been promoted in Europe, Asia, and Africa, and America, by more than 5,000 kindred institutions, of which 3,400 have been formed in Great Britain and Ireland. It had printed and distributed the Scriptures in 121 different languages and dialects, in 72 of which no part of the Word of God had before been printed, and the society was now engaged in translations into 36 other languages. The society since its formation had circulated 13,000,000 copies of the Bible or portions of it. The society's issues have gradually increased from 50,000 to 500,000 copies annually. The expenditures of the society since its establishment had amounted to upwards of 2,000,000*l.* The total receipts for the past year amounted to 83,893*l.* odd—being an excess of 8,400*l.* over that of the last year; but for the last two preceding years there had been a deficit of several hundred pounds.—*London paper.*

BOSTON ANNIVERSARIES.

YOUNG MEN'S MARINE BIBLE SOCIETY.

The Chairman gave a brief account of the origin and objects of the Society. It appears to have begun, four or five years since, by some lads, who were members of Sabbath schools. Their object was to solicit and collect funds for the purpose of furnishing destitute seamen with the Bible. During some of the first years of the existence of the Society, collections were obtained, to the amount of one, two, or three hundred dollars annually; and Bibles of a cheap kind were procured in New York and distributed accordingly. But of late, the price of Bibles had increased; and not only so, but owing to the fact that numerous other societies had risen up which occupied the public attention, as well as to other causes, little had been contributed; and the Society seems on the point of expiring. The meeting of this evening was intended as a last effort to rouse the public mind to the importance of the subject, and the necessity of sustaining the Society, in its operations.

THE BIBLE.

Your benevolent associations—your education societies, your numerous other societies, your literary institutions have their influence, and do good, but they are comparatively but moon beams. The Bible,—the Bible, this after all is the instrument employed by our Almighty Father to make men wise unto salvation. This teaches the way of life and peace. With the Bible before him none can plead ignorance. I rejoice, again, that God has put it in the hearts of young men in this city to give this blessed volume to the poor, the needy, the wayfaring. Let young men's societies but distribute the Bible, and the wilderness and the solitary place will be glad, and the desert rejoice and blossom as the rose.

Mr. President, I am a seaman. I have seen the influence of Bible truth on seamen. I recollect the account which an aged tar once gave me of its effects through the influence of the Spirit on his own mind.—He said he first read it to quiet his conscience, but, says he, the more I read, the worse I felt: and (I use his own language) it cut me up so that I fell at the windlass and cried for quarters.—*Rev. E. T. Taylor.*

The Potomac with her hundreds has just arrived at this port. Among others she carried out a dissipated and apparently ruined young man—lost to his friends, lost, it was feared, to the world. Would you believe it? He has returned a pious, excellent young man. "I only want," says he, "to be discharged, to go to my dear, but abused father and mother, and tell them what God has done for my soul." Here is another evidence of the power of the Bible.

I know God can work without means, but we have no right to expect it where there are means. He expects Americans, who can read the Bible to be converted by the Bible. If its influence will change the habits and affections of old and hardened seamen, and change them into mildness, and affection, and love, what glorious encouragement has your Society to prosecute with zeal, its labors.—*Id.*

MASSACHUSETTS TEMPERANCE SOCIETY.

Anniversary on Thursday, P. M. at the Supreme Court room. Dr. John C. Warren in the chair. Report by Rev. Hosea Hildreth. An agent has been employed the last six months, with great success.

In this county, no licences were this year granted for retailing ardent spirit. In the county of Plymouth, where the agent lectured in eight different towns, flourishing Temperance Societies were also formed—and no licences were last year granted in the county. In the towns of Bridgewater, North Bridgewater and Abington, all large and important towns, no person was known, as the agent was credibly informed, to sell ar-

dent spirit, and hardly an individual of respectable character was known to drink it. In Middlesex, Mr. Hildreth lectured in twelve different towns—and the prospects are encouraging to the friends of the Temperance Reform. In the county of Hampden, the agent spent nearly two months, and visited most of the principal towns—and though the Temperance Reform has made great progress, yet it is far from being completed. Among other obstacles, there are forty cider brandy distilleries, at which farmers can get their cider turned into brandy, almost as easily as they can get their grain into meal at the mill. This obstacle also exists in the county of Hampshire, where although the Temperance cause is advancing, and the number of licensed innholders and retailers is much reduced, yet there are between twenty and thirty cider brandy distilleries, and fifty licensed places for selling ardent spirits.

From the returns received from the different counties, although they are far from being complete—no returns having been received from Nantucket, which is to be regretted, as the prospect is said to be cheering in that quarter—it appears that in 205 towns, with a population of 395,195, there are 93,720 members of Temperance Societies, and if the same proportion prevails throughout the state, the number belonging to Temperance Societies must be upwards of 140,000.

FRANCE.—The following letter has been received from Rev. Mr. Mines, in answer to the one remitting the sum granted for the publication of some of our works in the French language.—*S. S. Journal.*

Haute April 7th, 1834.—To your favor of Oct. 24th, enclosing the very seasonable grant and draft for \$500 to the cause of religious knowledge in France, I have thus long delayed replying that I might with the letter send also some copies of the little publications which the generosity of your board at once enabled the friends in Paris to put to press. For some reason, however, I have not yet received the copies for you. I was also waiting for more definite intelligence respecting the use which our brethren in Paris might make of the money on which you offer \$500 more, "to organize a Sunday-school Union or Committee." Dear brother, France and the United States are, in every respect, two countries. Of whom could a Sunday-school union here be composed? With what means in the present moment could they operate? All that a few (I will not alarm you with the mention of the precise number) souls can do in France, is to devote at once all the means entrusted to them to the purpose to which they are severally consecrated by the donors. There are scarcely men enough for one society. "The Evangelical Society," in the heat and burden of the day, does what it can in every way, and towards each object in proportion to their means. As to "securing copy-rights for books," &c. there is not a man in France who would be troubled to mutilate the books they may publish.

Your letter found me providentially at Paris, where I had opportunity to see the cause of Christ in all its branches of benevolence straitened in the number of its advocates and the very limited extent of their means.—There is at this moment every reason, in almost its highest degree why the scheme of a regular, separate organization for Sunday school instruction cannot now be set on foot. The few that have begun must labor on in every way, that the detached efforts of each one in the united counsel of all in the Evangelical Society can at present command, in order to get a foothold; then they will call to mind the Grecian philosopher's proverb, "Give me a place to stand, and I will move the world." The other \$500 will tend to the completion of the result.—And as this is harvest time in France and the sun shines and none can tell when the clouds may gather again, we must thrust in the sickle now and reap. Permit us then, dear brother, to look to you and your board for the

residue of the sum which your generosity left half in our anticipation, and which we will, with leave from you, henceforth expect till it arrives.

So soon as I shall have acquired knowledge of the case sufficient for the purpose, I will communicate to you fully all in my power concerning the precise state and prospects of the young in this country, under the point of view in which our board looks at them, hoping you will keep your eye on the wants and claims of France.

I rejoice greatly in the enlargement of your plans, and was (as a southerner myself,) peculiarly gratified by the flattering promise of your "southern enterprise."

In behalf of the friends in Paris, and of those that, by the grace of God, may rise up in France and call you blessed, I am, dear brother, with Christian regard to all the members of your board, yours in the bonds of the gospel of Christ,
FLAVEL S. MINES.

NORTHERN BAPTIST EDUCATION SOCIETY.

REV. EBENEZER THRESHER, Secretary of this Society, has given in his Report some very striking thoughts on the importance of Education for the Ministry, its utility, and the necessity of greater efforts to increase the means of operation in this matter. We make a few extracts from the Report.

Evidence of Divine Approval.

Your Board believe that the labors of this Society are such as God has appointed for the salvation of lost men. In this happy persuasion they have been confirmed by the experience of each successive year. A great company have already gone out from under your patronage, as ministers of the everlasting Gospel, upon the most of whom God has placed the seal of his approbation, by making them the honored instruments in his hand of the conversion of many souls.

Number of Beneficiaries.

The whole number assisted by the parent society during the past year, is one hundred and twenty-seven: received during the same period twenty-five, dismissed twenty-six, leaving the present number one hundred and one.

Receipts and Expenditures.

The amount expended during the past year is \$8,295.97, while the amount received has been only \$6,152.86; which leaves a deficit of receipts below the expenditures for the year ending this day, of \$2,143.11. From the Treasurer's Report it will appear that he has been enabled to meet all the demands upon the Treasury during the year, and that the amount of funds on hand, was \$1,583.22. This amount was at that moment due, and at the quarterly meeting, which occurred two weeks subsequently was disbursed. The same quarterly meeting is now at hand, at which there will be needed for the ordinary appropriations at least fifteen hundred dollars, to meet which your Board have no funds at their disposal.

Revivals and their tendency.

We mention with feelings of gratitude to the Father of Mercies, the existence of numerous revivals of religion among us as a fact which will happily effect the interests of this Society. Revivals of religion multiply the materials by which this Society carries on its operations. On the one hand they raise up those young men of piety and promising gifts who need patronage; and on the other, they increase the ability of the churches to afford the Society the requisite support.

The fact that God is raising up young men to preach the gospel, claims our attention. In view of the wants of the world, we ought greatly to rejoice in this interposition of divine providence, notwithstanding these young men, in the preparation for their work, may need for a season our assistance.

Number of Baptist Young Men now educating.

It has been ascertained that there are in New England at the present time more than four hundred Baptist young men in a course of study for the Christian ministry, which shows an increase of above one hundred from the number ascertained by a similar estimate two years since. Of the whole number thus ascertained to be in a course of study for the ministry, one hundred and ninety are known to be either in a course of collegiate or of theological studies, it being about one half of the whole number; one hundred and thirty-six are in the various colleges in New England, and fifty-four are in Newton Theological Institution. This number of men in the higher stages of a thorough education, is at least twice as large as our whole number now in the ministry in New England, who have enjoyed equal advantages. We state the above merely as facts, and with a view to prove this one point only, that systematic and through education in the candidates for our ministry is on the increase.

COLONIZATION FACTS.

Maryland Colonization Society.—We learn from the Lutheran Observer, that a public meeting to promote the interests of this Society, was held a few days since at Baltimore. The Rev. Dr. Bond presided, and several interesting addresses were delivered; after which a collection was taken up. What gave peculiar interest to the meeting, was the presence of two African princes, who had arrived in this country about two weeks previous. They are lads of 12 and 15 years of age; one the son of *Weah Bolio*, king of *Grahway*, the other the son of *Parflur*, king of *Cavalley*. They were brought to this country at the request of their parents, by the agent of the Maryland Colonization Society, with a view to be educated in this country, and return to their native land, to instruct their benighted brethren in the principles of the Gospel of Christ.

The territory owned by the Maryland Colonization Society, on the western coast of Africa, comprising 400 square miles—was purchased from the fathers of these young princes; and one of the terms stipulated in the treaty, was, that the Society should bring these youth to this country, and give them a thorough education, and also, as soon as practicable, establish a free school in each of the three large towns of their respective dominions. Is not "Ethiopia stretching out her hands unto God?" and does not every benevolent heart thrill with delight, at such manifestations of a desire for instruction on the part of these poor degraded, deeply injured heathen? What shall not this Colonization Society of Maryland accomplish for that interesting land?—*West. Luminary.*

CHURCH MISSIONARY SOCIETY.—The annual meeting of the friends and supporters of this society was held yesterday in Exeter Hall, the Marquis of Cholmondeley in the chair. The report stated that the income of the past year amounted to 52,922l. 1s. 6d. being an increase of 3,572l. 4d. over that of the preceding year. The expenditure amounted to 48,624l. 12s. 1d.; and from the balance, 2,000l. had been granted to the disabled Missionaries' Fund.—

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 21, 1834.

NEW BOOKS.

The multiplicity of new books, for children and youth, which are constantly coming forth, speaks volumes for the improving state of the rising generation. And men of talents and piety, who are engaged in preparing and publishing them, are conferring a lasting blessing on the world.

We have before us a number of juvenile publications, which we have no doubt would be highly useful to the young or old, if they would read them. But for ourselves we cannot get time to examine half of them in such a manner as to warrant us in recommending them to our readers.

We rely more upon the character of the Authors and Publishers where they are known, than upon our own judgment superficially obtained, and on this ground we recommend the following as deserving attention.—They must stand or fall on their own merits, and when ever the influence of any of them shall prove to be injurious, we will strive to put them down. We are not afraid to recommend on our own responsibility a little volume just published by Durrie & Peck, entitled "*Value of the Bible and Excellence of the Christian Religion, for the use of Families and Schools*," by Noah Webster, L.L. D."

The general object of this little book, is, to show the excellence of the Christian religion, and of course, to prove the inestimable value of the book in which this religion is revealed and inculcated. The writer has aimed to present to the reader the evidence of *purpose or design* in the works of creation; thus proving the *wisdom and benevolence* of the creator, no less than his *unlimited power*. So in the moral system, the adaptation of the laws of God to the best interests of men, both in temporal and spiritual things, is clear evidence of his *wisdom and benevolence*;

We give as a specimen the first section in the book.

Read the first chapter of Genesis.

Section 1. *Of the Creator.*—This is the only authentic account we have, of the creation of the Universe. The account supposes the existence of God, a being who existed before all created things, and who was possessed of infinite power, a power sufficient to create what did not before exist. Our own reason must assent to the same truth; for we know that mere matter like that of the earth, is inert, having no power to act at all; and of course could not create itself.

2. *Manner of Creation.*—Of the manner in which divine power was exerted in making what did not before exist, we can have no conception. But the scriptures represent that the heavens and the earth were created by the word or command of God, and that the production of material things was instantaneous. The Psalmist describes the exertion of Almighty power in creation with unequalled brevity and sublimity: "He spoke and it was done; He commanded and it stood fast."—Ps. xxxiii. 9.

3. *Original form of the earth.*—When the earth was first created, it was "without form and void;" that is, it was a confused mass of matter, called by pagan writers chaos, and enveloped in darkness. The scriptural expression "darkness was upon the face of the

deep," indicates that this chaotic mass was fluid or covered with fluid, and that the spirit of God moved or acted upon the face of this mass, in the work of creation.

"*Repentance explained and enforced*," being a serious appeal to every man's conscience, on its nature, necessity, and evidences, by J. Thornton." New Haven, published by L. H. Young, No 1, Exchange place.

This is a republication of a work, by a celebrated author, and needs not our commendation.

The following list is from the press of Dorr, Howland & Co. Worcester, Mass.

A view of the Heathen world, and of light dispelling the darkness, with questions adapting it to Sabbath Schools and juvenile associations. By J. K. Welsh, author of "Familiar lessons in Mineralogy and Geology," "The pastime of Learning, with lessons in Botany," &c. This is a useful and interesting work, made up of extracts from the journals and communications of missionaries. It illustrates the benefits of sending the gospel to the heathen.

"*The power of Religion*, or sketches illustrating the consolations derived from a believing trust in God, as exemplified in the experience and death of eminently pious persons; designed for Sabbath Schools."

Memoir of Julia Sophia Davis, who died at Worcester, March 31, 1833.

The facts related in this extraordinary memoir, are well authenticated. They were written down at the time, and compiled by the Rev. J. S. C. Abbott.

Julia Sophia Davis was born in Holden, Mass. August 13, 1821. She died in Worcester, March 31, 1833, aged 11 years and 5 months.

Thursday, March 21. Julia has appeared this day much as yesterday. She is patient and thoughtful, and by her affectionate conduct is becoming more and more dear to those who are with her. Her mother has told her to day that her sickness was alarming, and that it was fearful she could not live long. This was the first suggestion made to her respecting her danger.

"Well," said Julia, "then I shall not be here to sin. I feel as though my sins were forgiven me. Ma, will you forgive me for all my bad conduct and ill-treatment to you?"

Her mother most readily answered in the affirmative, for few children had done so little to grieve their parents, and so much to gratify them as had Julia.

"And do you think," Julia continued, "that Pa' will forgive me, for I feel as if God had forgiven all my sins, and I feel happy?"

When persons went in to see Julia, instead of feeling melancholy and pitying her, they felt that she was one of the happiest children they had ever seen. She looked so pleasant, and smiled so happily, that her friends were hardly willing to leave the room.

During the whole of this night Julia was so sick that she could get but little sleep. And yet all the time she seemed happy, and loved to talk of death and heaven and the Saviour.

Monday morning, March 25. During the past night Miss C. and Miss K: her school teachers, watched with Julia. About seven o'clock in the morning, Julia wished to speak with Miss C. who had previously left. As soon as she appeared Julia said,

"How happy I do feel Miss C. I wanted to see you to tell you of it. Will you pray for me?"

As she declined, Julia very imploringly renewed the request, expressing at the same time the most ardent affection for the Saviour.

While this conversation was passing she had a very distressing turn, and her friends all thought her dying. While however in this extreme pain, she looked at Miss C. and with a sweet smile said,

"It is nine o'clock, the time for school to commence. Perhaps I shall not see you again. Good bye."

Though exercised with much pain, she continued in a happy state of mind until about eleven, when she suffered another and increasingly severe attack of distress.

She appeared at a loss who she ought to love best, the Saviour or her mother. "My thoughts go over," said she, "One minute I think I love my Saviour best—then I think I love Ma' the best. Is it wicked to think so, Ma'?"

"You ought to love both, my dear," said her mother. "I know I ought to love the Saviour best," she replied, "for his head is the highest."

She again suffered a paroxysm of severe pain, and very imploringly said—"will not some one pray for me?—pray that I may love Jesus the best."

No one present felt a freedom to lead in prayer.

"Ma'," said Julia, "will you pray? Aunt, "will you? Will you, Miss C.? Oh, do some one pray for me!"

After a short pause, as no one complied, Julia clasped her hands and prayed aloud—

"My dear Father, wilt thou forgive all my sins, and make me love thee better than any body else?—Wilt thou, dear Jesus, come quickly, and take me to thy arms!"

She continued some time, apparently engaged in devotion, with her hands still clasped. When she had ended, and unclasped her hands, she requested some one to sing the beautiful hymn—

"Gently, Lord, Oh gently lead us,
Through this lonely vale of tears;
And, Oh Lord, in mercy give us,
Thy rich grace in all our fears.

O refresh us, O refresh us, O refresh us with thy grace.

Her sister Augusta sang the words; Julia was too weak to unite with her, but repeated them in a low whisper, as Augusta sung; thus showing that she was spiritually uniting in this hymn of prayer and praise.

At its close, she seemed to be following out the train of thought; with Paul, she felt that to depart and be with Christ, was far better. And looking around upon her friends, she asked—

"Will it be wicked to pray that I may go to Jesus this afternoon?—I am so happy I want to be with him."

Her parents and friends, who were about the bed-side, were deeply affected by this scene. As Julia saw them weeping, she said—

"Ma', what makes you cry?—I am so happy, don't cry. Farewell, Ma'—farewell Pa'—farewell sister;—Charley (as she always called her little brother) come kiss me;—love Jesus;—farewell Miss C.—bid the scholars farewell for me. O, come, dear Jesus, come."

Tuesday, March 26.—Julia this morning appeared pretty comfortable, but her disease was evidently making rapid progress; no hopes were entertained of her recovery, and she was perfectly sensible of her situation. She this morning remarked that she thought she should not live long, and expressed the happiness she felt in view of soon leaving the world.

"Pray for me," said she to her friends, "pray that the Saviour may come now. I want to kiss you all, for I am going to die."

"Are you willing to die?" asked a friend.

"Oh yes," she replied with a mild but animated voice.

Her affectionate manner, and the certainty her friends felt that they must soon part with her, brought the tears to their eyes.

"Don't cry," said Julia, "why will you, I feel so happy I can't cry."

"Sister Augusta, come here. You may have all my little boxes and bottles. I shall look down from heaven and see you looking at them, and you must not be proud of them."

Julia had a small sum of money, which had been given her by friends, and as she was now making the disposal of her little store of earthly goods, she turned to her mother and said,

"Ma', I wish you would take my money, and buy some bibles for sister Augusta and brother Charles. And Augusta and Charles, you must read three chapters every day, and kneel by your bed side every night, and pray to God to make you good."

Not a cloud of despondency during the day appeared to come over her mind. Her joy was serene, yet ardent and constant.

As evening twilight came on, she remarked, How happy I am, dear Jesus! lovely Saviour!

The chamber where this little girl was calmly approaching death, was entirely divested of awfulness or gloom. The happy child knew no fear. While perfectly conscious that death was at hand, her fervent desire was that she might depart. A sweet smile was upon her countenance, though one could not but sympathize in the sorrow of her friends who were so soon to lose her; every one must have regarded the dying child with feelings of congratulation rather than of pity. Indeed, there was no room for pity; she was so happy that you could not but feel that she was just entering the glorious mansions of her father on high; you could hardly wish that she might be held back in this world of sin and sorrow; one would rather desire to go with her on that delightful journey upon which she was just entering.

"Julia," said Mr. A., "what do you wish me to pray for?"

"Pray," she replied, "that all my sins may be forgiven; and that the Savior may come this afternoon, and take me home."

"But Julia," said Mr. A. perhaps God does not think it best to take you home so soon. Are you willing to remain so long as God thinks it best that you should?"

"Oh yes," she replied, "I ought to be."—Mr. A. then endeavored to express her feelings in a short and simple prayer.

In the afternoon, as Julia was reclining in her father's arms, she looked up and said, "Father, do you wish that I might get well?"

"I do," said her father, "but fear that you will not. I think all the physicians in the world cannot save you."

"There is one Physician who can, Pa," she replied, "if he has a mind to."

It was with such difficulty that Julia could breathe, that for ten days and nights she could not lie at all. And yet during all this time, she appeared patient and cheerful.

Some who visited Julia, thought it was so unnatural for a child to express such love for the Saviour, and to be so happy in expectation of death, that it must have been the effect of derangement. But why may not a child love the Saviour? The same capacities which enables one to love a friend on earth, enables one to love a friend in Heaven. Paul was thought a madman, by those who knew nothing of the feelings which animated him. And not unfrequently now, do those who are strangers to the spirituality of the gospel, regard the ardent affections of the Christian as evidences of insanity or fanaticism.

A hypocrite is under perpetual constraint; and what a torment must it be for a man always to appear different from what he really is!

Communicated for the Religious Intelligencer.

LETTERS FROM MR. STEVENS.

NO I.

CANTON, CHINA, JAN. 20, 1831.

To the Sabbath School of the United Society, New Haven.

Dear Friends, youth and children.—Being permitted by kind Providence to live in China at the present time, I often think of the Sabbath school, where some of my happiest hours have been spent. In this letter I wish to enlist your hearts in the work of giving the gospel of our Saviour to this nation in which I live; and may the Almighty and gracious God teach me to write, and you to read, as those who must give account.

When I walk the streets of this great city, and see the many thousands which throng them, and then think of the many millions all over the hills of China, who are wandering about like sheep without a shepherd, without a Bible, or a Sabbath, or a preacher of salvation among them all, I feel that the case is urgent, and *something must be done*. I should not have said without any preacher, for there is one converted Chinese now here preaching the gospel, and giving away the holy Scriptures and other books;—like one star in the darkness of night, making darkness more dark. His name is Afat, as you have heard, and his praise is in all the churches. He has a very little church in his house, and within the past year he has baptized three or four, as I remember, who wished to forsake idols and serve the true God.

Perhaps you would like to know how the country and people of Canton appear to one who first looks upon them. After 100 days sailing or more, when you have passed over 14,000 or 15,000 miles of water, the islands outside of China then appear; when a pilot comes aboard the ship, or if not, a gun is fired, and then many boats and pilots come to you speedily; he brings up the ship to *Lintin*, (*Ling-ting*) the lonely island. There the ship remains, till the captain sends over to Macao, [*Mak-kow*] 16 miles off, for another pilot. Macao is a town of 30,000 Chinese and Portuguese, on an island 70 miles south of Canton. The Portuguese have been there nearly 300 years, and pay the Chinese a few hundred dollars a year for the rent of the ground. When the pilot is come, he brings the ship up the Pearl river as far as Whampoa, which is 12 miles east of Canton. There the ship stops, and you come up to the city in a boat. Now you begin to see China. The high hills look dry and barren on the tops, but the sides are made into level *plats*, like terraces, rising from the bottom one above another. The valleys are green and filled with trees, and sometimes the round corners and dragon shaped images on the houses, show that a crowded Chinese village is half concealed by the luxuriant foliage. But there are no single houses, nor public roads seen, nor horses, cows, or sheep. The level and low ground is covered with growing rice, which is here the staff of life. Twice every year they reap these crops. The banks of the river as you come along to the city, are covered with the *plantain* tree and its clusters of fruit; or with *orange trees*, of which many kinds grow here; or with the *peach* and *pumelo* tree. Two lofty brick

pagodas are passed, of 9 stories high, one on the right, and the other on the left. You now also frequently hear from the Chinese vessels as well as the villages, the shrill and loud sound of the *gong* startling the unaccustomed ear.

Having passed through the many thousands of boats which line both sides of the river, you now come to the *thirteen* foreign houses, or *factories*. Here all the foreigners of all nations reside. Before them and between them and the river, is the public square, the only ground where we can take our exercise undisturbed. It is about 6 or 8 rods broad, and 20 long. Here we have a fair view of the natives. In the summer season, most of them that walk the streets have neither shoes or hat, and even the rich do not then wear a hat, i. e. a cap. Their hair is all shaved off close to their heads, except a small place on the crown, as large as the palm of a man's hand. Here they let it grow, and braid it together, and let it hang behind them, often down nearly to the knees. This is the case only with the men; the women do not shave the head, but dress their hair "all after one fashion," and wear it upon their heads. "The color of these who are most exposed to the sun, is a dull copper color; that of others, more yellowish, and I have seen them almost white. The men and women dress alike; the poorer class, in a blue cotton jacket or frock, and trousers, and the rich in silk. At the present time, being winter, their dress is lined with cotton and fur; they use no fires, but pile on the jackets or frocks.

They are proverbially polite, or rather *ceremonious*, in their intercourse with their superiors, or with each other; but this must be understood only as applying to men of some pretense to fashion. One young man came to our house a few days since to pay the New years compliments, and after rising up to go, and shaking hands, he made for the door, followed by his friend; but before reaching the door, he turned 3 times to repeat the adieu, twice after passing the door before coming to the stairs, and twice more on his way down stairs—if I remember them all aright.

But you wish to know something of the religion of these busy thousands before our eyes. Remember, I am telling you only what one sees when he first looks upon them. At the end of every street, he will see two small idols made of clay and painted. In the vessels on the river he will also find an image or two. By the river side he will see an idol set up, or a rude stone covered with red or gilt paper, for a god or a superior spirit. Before every house and every shop a stone tablet is set up, and some Chinese sentences are cut in the stone; but very different from those holy commands which Almighty God once wrote on tables of stone. Morning and evening there is placed before these tablets a little cup with oil, or a red candle burning, and a stick or two of incense. These fill the streets with smoke, so that it is very unpleasant walking there in the beginning of the evening. Some of these sticks are lighted and put up in the bow of the boats also, and before the images of wood, and stone, and clay. Then one person, either the man or the woman, or even one of the children, takes a roll of gilt paper and sets it on fire, and closing his hands before him, he bows to the burning paper as

it falls to the ground or into the water:—but the rest of the family do not attend at all; they are busy in their work, unless it be some young child who stands by the side of his father or mother, and learns to how as they do. This is all the religious worship which we can see, and all which they appear to have, except sometimes going to the temples, and to the tombs with offerings and prayers. The next day brings the same round of burning paper and incense and bowing, from year to year till life ends, and the immortal spirit stands before the Holy One who is of purer eyes than to behold evil.

Yours affectionately,

EDWIN STEVENS.

PRESBYTERIAN CHURCH IN NEW GEORGIA.

A Presbyterian Church has been organized at New Georgia, that part of Liberia settled by re-captured Africans. The Rev. James Eden, its pastor, solicits aid from America to build a house of worship. A Sabbath School is connected with the church, which is represented as being in a flourishing condition. Many of these native Africans, who have been rescued from the hands of the merciless pirates who tore them from their homes, have, through the influence of the colony at Liberia, made considerable progress in civilization and the arts. It is becoming common for them to intermarry with the females of the Liberian colony, (which is contiguously situated.) Who so blind as not to see the hand of God thus bringing good out of evil.

COLONIZATION AND EMANCIPATION.

The late Dr. Hawes, of Virginia, a gentleman of piety and benevolence, after manifesting a parental regard for the best interests of his slaves, bequeathed them (upwards of 100 in number) to the care of the American Colonization Society for settlement in Africa. The funds of that society being inadequate to fulfil the will of the testator, the case must be speedily met, or that law of Virginia, which requires the removal of the slaves within a year, consigns them to the slave market. The Young Men's Colonization Society of Pennsylvania, which has lately been formed, desirous of advertising their fate, appeal to the well known benevolence of their fellow citizens, to meet the emergency, and as soon as the necessary funds can be obtained, will locate them at Bassa Cove, a territory about seventy miles south of Monrovia, and celebrated for its salubrity, fertility, and fine harbor. The native king has become so fully convinced of the blessings conferred upon his neighbors, by the settlement of colonists among them, that he has repeatedly urged the establishment of a colony in his dominions.

This the Society now propose on the principles of peace and temperance, uniting agriculture and mechanic arts, with literary and religious instruction. We trust that this benevolent effort will warm the hearts of some of our own citizens, and that the infant "Penn Sylvan" will soon bear record of the united philanthropy and wisdom of its founders.—*Penn Inquirer.*

Temperance Reform.

THE TRAFFIC IN ARDENT SPIRIT.

The question of the immorality of this business has been brought before the General Assembly of the Presbyterian Church, and the decision is of vast importance to the progress of the Temperance reformation; and it ought to settle the question forever in the minds of Christians—for they cannot appeal to a higher court on earth.

Mr. C. Mason, at the suggestion of Dr. Edwards, as he said, called the attention of the Assembly to certain letters from individuals connected with the missionary operations in London, stating that the mission at the Society Islands, under the care of the London Board, has suffered great evils by the introduction of large quantities of N. E. rum by American merchants. This statement was accompanied by three resolutions, designed to call forth the expression of the Assembly's opinion. The first two resolutions respected the traffic among these semi-barbarous islanders—the third respecting the traffic in this Christian land. The former were carried without decided opposition; the 3d, condemning the traffic at home as an immorality, elicited considerable debate. That it was immoral to sell to heathen, no one seemed to doubt. But the propriety of selling to Christians—O tell it not in Gath—publish it not in the streets of Tahiiti—was by some admitted,—advocated, I had almost said.

Rev. JACOB GREEN, of Bedford Presbytery, remarked that he stood almost alone in this question. State Conventions composed of our most distinguished citizens, had agreed in pronouncing the traffic an immorality. It was popular to do so, but its being popular did not make it right. He knew men, who were the very best men in the church, or at least among the best, who felt strong conscientious scruples about signing the pledge. He thought the resolution would do hurt. It would injure the cause it was intended to promote.—He could not pronounce the traffic an immorality, and was decidedly opposed to the resolution.

Mr. MASON said, the question involved in this resolution is vital to the temperance reform. This is the great hinge of the temperance cause, on which it must move forward to a final triumph, or roll backward to a final defeat, when the present excitement is over. If this resolution does not speak truth, then there is no hope of delivering the world or the church from the dominion of ardent spirit. If this resolution is true, the church must say so. And may not this Assembly express its opinion on this point? I respect many men who are still in the trade; but I believe they be in error. I wish them to be convinced of it. And how shall they be convinced? The church must speak out on this subject. The secular mind has gone before us on this point. The people extensively feel that this business is wrong. I doubt if any town in the state of New York would pass a vote to negative this resolution.

Dr. MAGRAW thought the resolution would do serious injury in his region, if passed.

Dr. WYLIE said he owed his life to the use of brandy when sinking under the typhus fever. It would not do to condemn the Frenchman who manufactured it, because his neighbor drank to his ruin. It is good in its place. He had known a child who was near dead with the cholera, saved by it. If this resolution carries, it will array all the good sense of the community against the temperance cause, and against this Assembly.

Dr. GREEN thought a man, before he opposed this resolution, ought to clear himself from the charge of befriending intemperance. This he could easily do—he had always been a warm friend to temperance; but ardent spirits sometimes did good. He suffered under the premonitory symptoms of the cholera for a week; at length his physician prescribed brandy—he took it at night, and was well in the morning. We must leave the question to public opinion. We must not legislate on conscience.

Mr. MASON in a strain of moving eloquence, replied to Dr. Green, Dr. Magraw, and Dr. Wylie.

Dr. Green had said we must wait for the course of public opinion to carry forward the temperance cause; but (said Mr. M.) we are here in the very mint of public opinion. The constitution of our church requires us

to lift up our voice to all the churches, against errors in doctrine and errors in morals. The churches will hear us if we speak out on this subject. Church members, and Christian moralists in our congregations, still engaged in this trade, are waiting for the united voice of the church, and all good men to settle this question. And while we delay to speak, the war against the souls and bodies of men is raging with fearful success! Who can number the slain of the people, and the priests that have fallen in the deadly warfare?

Dr. Wylie had said, "*festini lente*," hasten slowly in this work. But, (said Mr. M.) we have done so. We are ashamed of our long delay. We are following the coolest and best informed leaders that ever bore the standard of a moral reformation in modern times. Dr. Edwards and his companions are no rash enthusiasts. They walk in clear light of facts and settled principles.—and the light is shining from them over the land.

But Dr. Wylie's main point was, that the resolution now offered made the vender responsible for the abuse as well as the use of ardent spirits. Here (said Mr. M.) is the ground on which we are glad to meet him and try the strength of argument; for this is the very point on which the resolution ought to stand or fall. Now all that the Dr. has said about the medical, chemical and mechanical use of ardent spirit, goes for nothing, because the resolution condemns only the sale of ardent spirit for drink—(as a beverage for men in health.) It is vain for men to say that men continue to sell it for medical and other purposes; this is idle and uncandid: for I assert without fear of contradiction from any in the trade, that all men now in the business would quit it, if they certainly knew that every human being would cease within a month to use ardent spirit as a drink in time of health.

Thus the question returns, Is there any right use of ardent spirit as a drink? Let the learned and grave physicians of Boston, Philadelphia and New York answer the question, when they say that ardent spirit is never beneficial to men in health, that it is simply and purely a stimulant poison, having nothing nutritious, but something hurtful to the human body and mind in a healthful, and also dangerous to the most cautious and moderate drinker. Let the facts and argument in Dr. Edwards' two last Reports answer the question. Let all the temperance conventions in the land answer the question. Let the graves of drunkards, fallen from every elevation of intellectual and moral dignity, answer the question. Let the experienced woes of the human race answer the question. Let the progress of the temperance reform (a progress gained by enforcing the very doctrine of the resolution) answer the question. And if there is NO RIGHT USE of ardent spirits as a drink—then surely the man who sells it for drink (and they do all so sell it) must be made accountable for all the evils which follow. And Dr. Wylie must cease to be the advocate of their calling.

Moreover, we never began to make any headway against intemperance until we began to make the drunkard-makers responsible for the drunkards. We never shall prevail until we put this business out of good Christian society. We must constrain Christian men to withdraw all their patronage from this business. And, Mr. Moderator, I assert as my deliberate opinion, after mature examination of the case, that in the city of New York the Christian patronage of this business is the great prop which supports and keeps it out of disgrace. The silent sanction of the church is the most effectual shield of this trade; more effectual than all the laws of our legislature and licenses of our corporation. What the church sustains in morals, must stand, or the church must fall. I feel, therefore, that this is a momentous crisis. The church may not, must not, cannot, shall not throw off this responsibility. I regard this as a more important subject than any one, which has claim-

ed the attention of this assembly. For while the Temperance Society has been advancing, our church members, yea, and our ministers, have been falling. I will speak out on this subject while I have a voice, and strength for utterance.

The Dr. has alluded to the great use of ardent spirit in the cholera. I too have been a witness on the subject. I remember the horrors of that summer in the heart of New York, when the groans of the sufferers were heard on all sides of my dwelling. I remember the bonfire lighted at night by deluded men in the rear of my dwelling, where they hoped by the fumes of burning tar, and the fumes of ardent spirit to save themselves from the pestilence. I saw them carried off in the litter to the hospital, and in the dead cart to the potter's field; while five great temperance congregations, with their ministers, passed through that pestilence without the loss of a single life. Time has proved the folly of the physicians who recommended ardent spirit as a remedy for the cholera. And time will prove the wisdom of those who join hands to drive ardent spirit out of all connection with the church.

When the question was called, only three noes were heard.

THE TEMPERANCE PLEDGE.

We copy from the A. T. Intelligencer the following remarks by Professor Stuart.

To the Ch'n of the Ex. Com. of the N. Y. S. T. S.

My Dear Sir,—I perceive by the perusal of the excellent publication recently issued under your care and supervision, that there is likely to be some difference of opinion, and perhaps dispute, among the real friends of temperance, as to the limits beyond which their efforts ought not to be extended. Allow me to express my deep solicitude on this subject, lest the forces of those who are friendly to the cause, should be divided and weakened, and thus the victory be lost, which seems already to be within their power.

I have an apprehension, after having paid not a little attention to this important subject, that the difference of opinion, at present, is for the most part, rather nominal than real; and that a frank and full exposure of the design of those, who are seemingly rigid and *ultra* in their principles, will satisfy their brethren and friends who, to a certain extent, are co-operating with them, that there is no good reason why any of the real friends of temperance should become disaffected towards each other, divide their forces, or in any degree diminish the effects of each other's efforts. If my apprehension is well founded, it will be deemed worthy of consideration by all parties. I beg leave, therefore, to propose and explain the views which I entertain.

I would say, in the first place, that I most fully and heartily approve of the basis on which the National, i. e., the American Temperance Society is established, viz. the use and sale of ardent spirit as a beverage, meaning by ardent spirit, distilled liquors which intoxicate. I do not ask the question here, whether this is all that is desirable to accomplish, in regard to the subject of temperance. That is a subsequent question. I look merely at this question, viz.—Is such a basis as extensive as is practicable for a national society? My answer to this is at once in the affirmative. If the national society goes beyond this, it will meet with opposers and dissenters on every side; not merely among the intemperate but among the halting, the timid, those who are but imperfectly acquainted

with the subject, those who have an instinctive dread to all which seems to them to be extravagant, and those who really and honestly doubt whether the Scriptures will warrant them in going any further than the prohibition of ardent spirit. The dissent and opposition of this first class in particular, would very much embarrass and impede the operations of the National Society, if they should assume any other basis than the one on which they already stand.

I regard the National Society in a light similar to that of the National Government. Our Congress have the power of legislating and enforcing obedience, to a certain extent and over a certain class of subjects. But this does not hinder the State Governments from legislating in a multitude of cases, where Congress have no power, and ought to have none. There need not be any interference between the two governments; and if rightly administered, there never would be.

In the same manner, a State Government leaves many things to be controlled by each particular town, or by individual corporations, school districts, ecclesiastical societies, etc.; and all this, without any necessary interference between the powers of the state and town. I may act as a member of the state to which I belong, as a member of the town, as a member of a parish, of a school society, and of a private corporation, all on one and the same day, and in perfect consistency with my own rights and interests and with those of the public.

All this is so practically plain to the freemen of our country, that it needs no explanation.

Equally plain is it, to my own mind, that I may act in the like manner, in regard to various temperance societies. The National Temperance Society is our *general* government. It is, and is designed to be, placed upon a basis that will unite as many of our citizens as possible. Ardent Spirit, therefore, is the only thing which it has attacked. And here, within these limits, let it remain, without agitation or disturbance. Let all join it who will, of every sect and name, the more the better. It acts as pioneer. It is designed for no purpose beyond this; and I earnestly hope, that no one will make the effort to extend its operations beyond this point.

But while I am a member of the Union, I am a citizen of a particular state, a member of a certain county, town and school district. I act in all these capacities, and without any prejudice to my duty as member of the Union. Why then can I not be a member of the National Temperance Society, and most heartily approve of its objects; while at the same time, I belong to a state temperance society, or a county society, or a town or district society, or to all of these, which are formed on a more extended basis than that of the National Society, and abjure the use of *all intoxicating liquors*? I confess that I see no reason why I may not be a member of half a dozen different societies, all formed on bases somewhat diverse, and yet act truly and honestly and faithfully in my relations to each. When I pledge myself to the National Society in regard to ardent spirit, I do not pledge myself that I will not abstain from wine, and methuein, and strong cider and ale. And when I pledge myself to a society which abjures all these, I am under no obligation to drink any other liquors which have spirit in them, or even to take spirit in

medicine. If I choose to unite with some particular society, which extends its prohibitions to all intoxicating liquors, on all occasions, it is perfectly consistent with my fealty to all temperance societies which stop short of such a pledge.

Here, then, we have ground on which all the advocates of temperance can fairly meet, without disturbance. Let all who desire it, unite in the National society: indeed, all the friends of temperance should do this. Then let all who wish to go further, form subordinate societies of their own; on a basis which fully satisfies their own mind. There is latitude enough for all to choose and to act, who wish to act at all.

Let not him who joins a particular society, which proscribes *all intoxicating liquors*, rail at him who chooses to go no further than the National Society proceeds. On the other hand, let not him who wishes to go no farther than the last named society, call in question the character, the motives, or the prudence even, of him who thinks that consistency demands of us to abjure all liquors that can intoxicate. Why, in this land of liberty, should not all who wish to take such grounds be cheerfully permitted to take it?

I do not ask of either party to give up the right of argument—of efforts to persuade others that they themselves are in the right. But may it not be said with truth, that *argument* is all we can appeal to or depend on, in such a case? If I can persuade my neighbor, who belongs to the National Society, that the same principle which induces him to act as a member of that, should induce him to put away *ALL* intoxicating drinks, and lead him to join the town society which proscribes them all, what harm is done to the National Society, to the man himself, to the cause of temperance, or to the public? What possible harm is done to the National Society, if there should be a hundred thousand such minor societies formed, all of them going beyond the requisites of the National Society? Is the United States' government injured, because every town in the country has some peculiar legislative powers of its own? I trust not.

Here, then, let the friends of temperance all unite. Let the National Society remain as it is, free and open to all, on the simple basis of proscribing *ardent spirits*. Then let all who choose to go farther, go as far as they wish. This does not in any degree interfere with or injure those who choose to go no farther. Let all detraction, all impeachment of motives, all retactions of an injurious nature be universally proscribed. Then we may act harmoniously, while we agree to differ about some things.

Have I not, sir, made a simple statement of the question, to which yourself, and all the friends of temperance will agree? It seems to me to be altogether a *practical* one. The theory and practice of our general and local governments explain the whole.

I would hope, therefore, that the National Society may ever be kept distinct from all others. This need be no embarrassment. The same local society may belong to the national one, while in its *particular* capacity, it has laws of its own. The very same meeting, the same officers, may be a branch of the National Society, and then, when they have done the business appropriate to this, they may open the meeting of the *local* society, and proceed to do its

business. There is no imaginable inconsistency in all this.

While, then, there is such latitude which is of a practicable nature, why should there be any dispute about the extent of measures in the National Society? Let all who choose to go no further than this goes, lend their aid to go effectually so far, and they will have achieved one of the most useful and benevolent objects in the power of a citizen of this country. I heartily commend them for going so far; I hope, indeed, that they may be persuaded to go farther; but still not as members of the National Society. My own belief is, that *all intoxicating liquors* must be refrained from in order to accomplish all that is desirable; and I intend, if Providence permit, to say something hereafter on this subject. I would that all the friends of temperance may seriously examine this matter, and see whether, as individuals, they can stop short of abandoning *all* drinks that will produce intoxication.

With much respect and affection, yours,
MOSES STUART.

Revivals.

REVIVALS IN OHIO.

The following letter will be read with deep interest, not only by those who were acquainted with the writer (the Rev. J. Cable) while in Virginia, but by all who rejoice in the progress of truth, and the growing prosperity of the churches of God in the great valley of the Mississippi.—*Richmond Tel.*

Jackson Town, Licking, Co., Ohio, May 24.

Dear Brother Converse—Since I left Virginia in the fall of 1832, I have spent the most of my time in traveling. My tour has been through the Eastern and Northern States, a part of Canada, and the great Western Valley. My tour has been very interesting, and I hope not altogether unprofitable. I stopped now and then to attend protracted meetings, and visit feeble and destitute churches, and in one case I staid four months. (Babylon, L. I.)

Since I came to this State, in October last, I have spent the most of my time at protracted meetings, and visited the destitute regions of the West. My heart is often made to bleed on witnessing the desolations of Zion. Ignorance, bigotry, superstition, and vice of every kind, abound in this country. Yet there is a redeeming spirit abroad, and it has reached even this wilderness. In the ten protracted meetings which I have had the privilege of attending, since I have been in the State, the Spirit of the Lord has been present. Not one of them has passed without a blessing; and in all, souls have been hopelessly converted to Christ. Revivals of religion have followed the most of them, and hundreds are already rejoicing in the hope of a blessed immortality.

I am laboring at present in a very destitute region, though in the very heart of Ohio. Here is more than a thousand square miles—very rich in soil—thickly inhabited, without a Presbyterian church, until we organized one of 11 members about two months ago, at Hebron. We have since organized another, about eleven miles distant, on the canal, at New Babylon.

The little church of Hebron held their second communion at Jackson, a little village about four

miles from that place on the National road, where I preach a part of my time. This village was by common consent given up to the Catholics; until our little church was organized. The moral aspect of this place is very much changed within three months. This was noted as being the most wicked and abandoned village in the country. The Sabbath was scarcely known, except as a day of drunkenness and rioting. Now we have a good Sabbath School; and meetings of some kind every Sabbath. When I am not present, the elders conduct the meetings; read a sermon or spend the time in prayer, exhortation, and singing. Prayer meetings are also held two evenings during the week, and a female prayer meeting is held every week. Meetings are well attended, and the people are very orderly. Formerly you could hear the sound of the gun on the Sabbath; now it is exchanged for the voice of praise to God. Even the wicked are heard to exclaim, what a *change* there is in the town of Jackson.

Last Sabbath the sacrament of the Lord's supper was administered for the first time in a protestant church in Jackson. The meeting continued four days, and was attended with a blessing. A large concourse of people came out on the Sabbath, and many went feeling the necessity of a change of heart and of life; and some are already indulging a hope, that they have passed from death unto life. Prejudices against the Presbyterians seem to be giving way, and the good seed is beginning to take root. The people have had strange opinions about the Presbyterians. Some said they were *worse* than the Catholics—others said they were *worse* than the Universalists—some thought they wished to *unite Church and State*—while others thought that their *liberties* were gone, if the Presbyterians should get a foot hold. The distilleries and grog shops would all be broken up, and men would not have the *liberty* of getting drunk any more. A strong tide of public prejudice was rolling over this region of country, against the Presbyterians; but the Spirit of the Lord seems to have stayed its proud waves—"Thus far shalt thou go, and no farther," seems to be the voice of God. The spirit of truth seems to be making its way to the minds of the people. Souls are made to rejoice in God their Savior, and numbers are added to the church, of those who we hope will be saved.

Our church is small, but it is a *praying* church—a *laboring* church—a *united* church—and a growing church. Their numbers were doubled in the first two months, and there is a prospect of its being tripled, if not quadrupled in the next two months, (we have a communion season every two months.) *O that this may be a tree planted near the throne of God, that shall yield her fruit every month, whose leaves are for the healing of the nations!*

The good work is still going on in brother Bartlett's congregation—about fifty are already indulging a hope. More than ninety have attended the inquiry meeting. I am thankful that we are near enough to interchange labors. He was with me at my late meeting, and labored with great success. At a meeting in his congregation a few days ago, 85 new members were obtained to the glorious cause of temperance.—This speaks volumes for the work of grace that is going on in his congregation, for it was thought, that nearly all had previously joined, that could be induced

to put their names to the pledge of *total abstinence*.

One man who had been a drunkard, came forward and signed the pledge. The same night he attended an inquiry meeting—and is now a very humble Christian, and brother Bartlett thinks he gives good evidence of a change of heart. Temperance Societies and revivals are reciprocal.

J. CABLE.

PROTRACTED MEETINGS.

The Executive Committee of the Central Union Association of Independent Baptist Churches in Philadelphia, report, that the success attending those meetings which were held in the different churches attached to the Association will be exhibited by the minutes; and we rejoice to say that our labors in churches not connected with the Association have been equally blessed. The result of the protracted meeting at West Chester was signally successful, and has given rise to an efficient Baptist church in that place. The church at Milestown also owes its existence, principally to various protracted meetings conducted under the auspices of your Association. In addition to the establishment of these new churches we trust much good has been done by our humble efforts at protracted meetings. Many wavering Christians have been established and built up, many who had indulged a secret hope in the Lord Jesus for years, have been induced to take up the Cross and follow Christ, many impenitent sinners have been converted, and many more have been made to feel their need of the Lord. And it is sincerely believed that when the Saviour shall come to make up his jewels, many will be found on his right hand as the result, under God, of our honest endeavors in this department.

CINCINNATI, OHIO.—Extract of a letter from Cincinnati, of May 16th, to a gentleman in this city:

"I know you will feel gratified to hear that Dr. Beecher's family is well, and that a general revival of religion commenced in his church, about four weeks ago. Divine service has been held every evening, and generally once or twice in the day besides. When I have attended, it has been impossible for half the gentlemen to be seated in pews.—*Bost. Rec.*

TAUNTON, MASS.—We understand that an interesting Revival of religion has for a few months past existed, and is still in pleasant progress, in the Rev. Mr. Maltby's congregation at Taunton, Mass.—*Bost. Rec.*

From the American Tract Magazine.

"A Strange Thing."—Rev. William U. Benedict says, Mrs. A. L. of D., Conn., says Mrs. B. was a child of prayer, but married a Universalist, and embraced his sentiments. Afraid of the truth, he forbade the Tract Distributor to enter his house; but the Monthly Tract, *A Strange Thing*, was put into her hands, and by it she was stripped of her refuge of lies; her heart was melted into penitence for sin, and she found rest to her soul only in believing in Jesus. It was truly "a word in season," for she had intended the next Sabbath to join the Universalists.

Mr. A. Bagley, Agent in North Carolina, says, I have satisfactory evidence that *between forty and fifty souls* have been converted to God from within my field during the last year.

From the Philadelphia.

ENCOURAGING.

A woman in this city, a few weeks since, felt a deep anxiety to attend a temperance meeting. But her hus-

band who loved his grog, absolutely forbid her, and told her to stay away from these temperance men. But not willing to give it up she pressed the matter hard. At length he consented to her going, but solemnly charged her not to put her name down to the temperance society. And fearing lest she should, he followed her to the meeting to watch her there. And so was he affected by the arguments of the speaker, that he went forward and put his own name down and has not drunk a drop since. His wife has since the meeting become hopelessly pious, and unexpected happiness reigns in the family. Truth will prevail and redeem the world.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

At sea, on the 6th inst., on the passage from New-Orleans, Mrs. Elizabeth Hotchkiss, wife of Mr. Daniel C. Hotchkiss, and daughter of Mr. Russell Hotchkiss, of this city.

In this city, on the 12th inst., a child of Mr. Alling A. Dorman, aged 4 months.

In New-York, on the 13th inst., after a long and distressing illness, Sarah, wife of Andrew T. Goodrich, formerly of this city.

In Bloomingdale, near New-York, on the 7th inst., after a long illness, in the 28th year of her age, Elizabeth Forbes Tousey, wife of Mr. Andrew M. Tousey, of New-York.

In Andover, June 21, Mr. Edward Blanchard, aged 19 yrs. & 7 months, son of Dea. Amos Blanchard, and lately a member of the present Junior class in Yale College.

Seldom are the recollections of a departed friend more sweetly mournful to survivors than in this instance.—From the early age of seven years, when he was the subject of distinct religious impressions, he is not remembered to have shown any thing inconsistent with christian character. He did not, however, avow any confidence in his own acceptance with God until the age of fourteen. At fifteen he publicly professed his faith in Christ, and soon after entered College with the hope, if his health should admit, (of which both he and his friends were even then doubtful) to preach the gospel. The promise of usefulness afforded by his early piety was enhanced by an active and well balanced mind, prepossessing person and manners, and an uncommonly amiable natural disposition. But God had other plans respecting him. It became evident, some months since, that Consumption had marked him for her own. During the first stages of the insidious disease, he was not without hopes and wishes for recovery, though his conversation and correspondence showed that his mind was fast maturing for eternity. From the first decided announcement that he could not recover, his serenity and cheerfulness were uninterrupted. Every worldly prospect was willingly surrendered. Every earthly attraction was overcome by the hope of glory. Every anxiety was soothed by an unshaken confidence in the Lord Jesus Christ as his chosen friend and portion.—Every wish seemed delightfully swallowed up in the will of God. His language, to the last, was that of quiet, unreserved submission: though he felt that it was a mighty thing to die, and sometimes trembled for a moment as he reflected upon the inconceivable interest at stake. And when speech had failed him in the hour of dying, he nodded a smiling assent to the remark that he would soon be with the Lord. His friends have every consolation of which so great a loss admits; and it may be hoped that the calm sunshine which gilded his departure, may allure others to the same ways of pleasantness and paths of peace.—*Lowell Obs.*

Poetry.

THE OLD MAN.

Why gaze ye on my hoary hair,
Ye children young and gay?
Your locks beneath the blast of care,
Will bleach as white as they:
I had a mother once like you,
Who o'er my pillow hung,
Kiss'd from my cheek the briny dew,
And taught my faltering tongue.
She, when the nightly couch was spread;
Would bow the infant knee,
And place her hand upon my head,
And kneeling, pray for me.
But then there came a fearful day.—
I sought my mother's bed,
Till harsh hands tore me thence away,
And told me she was dead.
I pluck'd a fair white rose and stole,
To lay it by her side,
And thought strange sleep enchain'd her soul,
For no loud voice replied.
At eve, I knelt me down in woe,
And said a lonely prayer,
Yet still my temples seem'd to glow,
As if that hand were there.
Years fled—and left my childhood's joy,
Gay sports and pastimes dear;
I rose a wild and wayward boy
Who scorned the curb of fear:
Fierce passions shook me like a reed;
Yet, ere at night I slept,
That soft hand made my bosom bleed,
And down I fell and wept.
Youth came—the props of virtue reel'd,
But oft at day's decline,
A marble touch my brow congeal'd—
Blest mother—was it thine?
In foreign lands I travel'd wide;
My pulse was bounding high,
Vice spread her meshes at my side,
And pleasures lur'd my eye.
Yet still that hand, so soft and cold;
Maintain'd its mystic sway,
As when amid my curls of gold
With gentle force it lay.
And when it breath'd a voice of care,
As from the lowly sod,
"My son, my only son beware!
Nor sin against thy God."
This brow the plumed helm displayed,
That guides the warrior throng,
Or beauty's thrilling fingers strayed
These manly locks among.
That hallow'd touch was ne'er forgot!
And now, though time hath set
His frosty seal upon my lot,
These temples feel it yet.

And if I ere in heaven appear,
A mother's holy prayer,
A mother's hand, and gentle tear,
That pointed to a Saviour dear,
Have led the wanderer there.

EXAMPLE.—Every man, in whatever station, has or endeavors to have, his followers, admirers, and imitators; and has therefore the influence of his example to watch with care; he ought to avoid not only crimes, but the appearance of crimes, and not only to practice virtue; but to applaud, countenance, and support it; for it is possible, for want of attention, we may teach others faults from which ourselves are free, or, by a cowardly desertion of a cause, which we ourselves approve, may pervert those who fix their eyes upon us, and having no rule of their own to guide their course, are easily misled by the aberrations of that example which they choose for their direction.

THE DANGER OF A PROFLIGATE EXAMPLE.—A wicked example tends to corrupt, in some degree, every one that lives within its baneful influence, more particularly if it be found in men of high rank, great wealth, splendid talents, profound erudition, or popular characters. The mischief done by any notorious vices in men of this description is inconceivable. It spreads like a pestilence; and destroys thousands in secrecy and silence, of whom the offender himself knows nothing, and whom probably he never meant to injure; and whenever the heart is corrupted, the principle of faith is proportionably weakened; for no man that gives a loose to his passions, will choose to have so troublesome a monitor to disregard the moral precepts of that divine volume, it requires but a very slight effort to reject its doctrines; and then to disbelieve the truth of the whole.

NOTICE.—A Sabbath School, Bible and Tract Depository is now opened at No. 107 Chapel street, three doors east of New Haven Bank. A large supply of Books suitable for Sabbath Schools, and Bible Class Libraries, will be kept on hand, of the latest editions;—arrangements having been made with the American Sunday School Union, to receive all suitable new publications weekly.

Also—Bibles and Testaments from the American Bible Society, Tracts from the American Tract Society,—the Ladies' Tract Depository having been removed from the house of Mrs. Whitney, to this establishment.

Wm. STEBBINS, Agent.

New-Haven, June 21st, 1834.

N. B. The above concern is under the direction of a Committee appointed by the Board of Managers of the Connecticut and American Sunday School Unions, and the Friends of Sabbath Schools may depend that no books will be offered for sale at this Depository, but such as may with confidence be put into the hands of the children and youth connected with our Sabbath Schools and Bible Classes.

TERMS.—To city subscribers, delivered, \$2.50, in advance.—To mail subscribers, \$2 in advance; \$2.50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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